

Empire race relations were more harmonious in the eighteenth and early nineteenth centuries than they were later. This was particularly true of India, which underwent no transition from a trading to a settlement frontier.

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MARJORY WHITELAW, ed. *The Dalhousie Journals*. Ottawa: Oberon Press, 1978. Pp. 212.

While lieutenant-governor of Nova Scotia from 1816 to 1820 Lord Dalhousie travelled across the province and briefly toured the other mainland colonies in British North America. His *Journals* consist largely of descriptions of the places he visited and the people he met on these excursions. Since comparatively few British or European visitors came to British North America during this period and even fewer went to the Maritimes, this book is essential reading. Unfortunately, it is not a particularly valuable example of the *genre*. Some of the detail in the book is interesting and occasionally one finds a vivid or striking passage but Dalhousie was neither an unusually graphic nor exceptionally acute chronicler.

The political historian will find the *Journals* very disappointing. The dust jacket boldly proclaims that the book provides us with "a unique record" of the "day-to-day work of a colonial governor". In fact, if the *Journals* were the only record that we possessed of Dalhousie's administration, we would be justified in assuming that colonial governors did not have very much to do except ride around the countryside. Clearly Dalhousie did not intend to write an account of his political and administrative activities. The *Journals* were simply "little memos. of our passtime in this distant corner of the world, separated from all relations and friends" (p. 43). There are, however, occasional references which reveal Dalhousie's utter disdain for the members of the Nova Scotia Assembly and especially its Speaker, S. B. Robie, "a man of no fixed principle in any subject" (p. 170). By the time that Dalhousie left the colony his relationship with the Assembly was rapidly deteriorating and he advised his successor, Sir James Kempt, to begin "with a firm hand" (p. 189). Fortunately, Kempt was too sensitive to follow Dalhousie's advice. Meanwhile, Dalhousie went to Lower Canada. As the *Journals* show, he had already formed an unfavourable opinion of the Lower Canadian Assembly and he was soon locked into a bitter conflict with the latter which resulted in his censure by a Select Committee of the British House of Commons in 1828.

Dalhousie's years in Nova Scotia were not entirely unproductive. He enthusiastically promoted the development of agriculture and some of the more interesting sections of the *Journals* deal with this theme. Dalhousie's travels also brought home to him the need for a thorough reform of the land-granting system and as a product of the Scottish educational system he was very critical of King's College at Windsor. Yet Dalhousie only dimly comprehended that life in the new world was inevitably different from life in the old. Most visitors to Nova Scotia during this period were critical of the land use patterns in the region, but, as Graeme Wynn has convincingly argued elsewhere, these patterns often made sense if understood within the wider economic circumstances of the period. Similarly, Dalhousie was convinced of "the advantages that appeared to me would result from a system of Proprietors of extensive tracts granting to new settlers long leases, or life rents" (p. 61), although wherever this system was tried it created as many problems as it solved. While

Dalhousie College was to be less exclusive than King's College, it was still to be a finishing school for the élite and on religious matters Dalhousie was not very liberal, as his comments on extending the privilege of issuing marriage licences to dissenters show (p. 111). Indeed, the *Journals* abound with disparaging comments about the lack of "civility" among "the lower orders" (p. 67), the bad manners "of low rum drinking emigrants, and common country travellers" (p. 119), and the poor behaviour of "the rabble" (p. 183). It is clear that Dalhousie drew many of his opinions from the handful of officials by whom he was surrounded. Ultimately, his *Journals* are most valuable not for what they reveal about contemporary British North America but for understanding the preconceptions and prejudices of the British ruling class.

Unfortunately, the introduction to this book does not deal with the limitations of the *Journals* as an historical source. It is probably unfair to criticize the editor for not doing what she did not set out to do. Marjory Whitelaw is not a professional historian and the book is not aimed at a scholarly market. Yet, while not much has been written about Nova Scotia during this period, there is a wealth of material in the Dalhousie Papers and some interesting comments about Dalhousie in Helen Taft Manning's *The Revolt of French Canada*, which Ms. Whitelaw might have consulted. Perhaps she did. Since she uses quotes without indicating their source and does not include a bibliography, one cannot tell. But the introduction is too brief and very unenlightening. Even less excusable is Ms. Whitelaw's approach to editing. Apparently a good deal has been omitted from the original text of the *Journals* but we are never told what or why. There is no index to the book and the notes placed at the back are quite inadequate. We are given a lengthy note about "the death of Princess Charlotte" (p. 208) but John Harvey who is twice mentioned in the text is not identified although he was later to be governor of all four Atlantic Provinces. Nonetheless, in these days when publications like this are few and far between we must be thankful for what we get and I hope that Ms. Whitelaw will produce a second volume of the *Journals* covering Dalhousie's years in Lower Canada.

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SERGE GAGNON. — *Le Québec et ses historiens de 1840 à 1920. La Nouvelle-France de Garneau à Groulx*. Québec, les Presses de l'Université Laval, 1978. 474 p. Cahier n° 23 des *Cahiers d'Histoire* de l'Université Laval.

L'historiographie canadienne-française naît vers 1840 et, tout comme la société qu'elle reflète, elle ne cesse pendant un siècle de se cléricaiser au plan de la pensée: tel est en gros le thème de ce premier livre achevé, nous signale l'auteur, *le jour de la fête du travail* et traitant de la vision de la Nouvelle-France élaborée par ce premier courant historiographique presque entièrement québécois. Il s'agit à notre avis, sur un sujet passionnant et de grande portée, d'une oeuvre fort utile mais très souvent déroutante par certains défauts majeurs de rigueur et d'organisation. Au fond, le problème qui préoccupait l'auteur au départ, était celui de la subjectivité de l'historien. Finalement cette dimension du travail historien à qui il n'attribue pas, à ce qu'il dit, un caractère exclusif: « En somme, ce que nous recherchons, c'est la fonction sociale de l'historiographie, non pas ses postulats 'scientifiques' » (p. 4), comme si la science elle-même n'avait pas de fonction sociale, le fascine tellement qu'imperceptiblement il en arrive à oublier qu'elle ne constitue pas la totalité de l'univers historien, même pour ceux qui sont les plus engagés idéologiquement. Ainsi, lorsque S. Gagnon aborde, plus que sommairement il faut dire, la question de la pratique